

SOCIAL ACTION

VOL. 6 NO. 7

JULY 1956

THIS SIDE AND THAT	A. L.	261
THE TRAINING OF SOCIAL WORKERS AND LABOUR LEADERS	W. ADISESHIAH	265
SOCIAL MANAGEMENT	A. LALLEMAND	276
THE CHURCH BEHIND THE IRON CURTAIN	A. F.	286
DOCUMENTATION		291
SOCIAL SURVEY	F. C. R.	297

This Side and That

Talking Down

The draft was outlined in red ink ; it was retouched, corrected, completed in pink, blue and yellow, and at last done up with shining varnish. It was a specimen of socialist pattern so well publicized by the Congress party after it revised its industrial policy. Bold lines mark out what will be the state-sector, double lines indicate what will usually be shared by state and bold entrepreneurs, a maze of dotted curves suggests the paths private citizens, small companies, and co-operatives may tread at their risk and peril. Here and there blurred patches are left to whet the imagination of future artists. On the right-top corner a red flourish reads : " Final ", followed with a blue scrawl : " To be revised each year ! " Such is our Second Five-year Plan which is to usher in peace and prosperity, enthuse socialist minded people and placate ambitious businessmen, or at least, rally the electorate in early 1957.

Weak Points

Congressmen whom Russian visitors have not converted from the cult of personality shout themselves hoarse over its virtues ; realistic economists stress

its weak points. In their view the scale of the plan is far too large for India's financial resources; the hoped for aid from foreign countries is uncertain, and the proposed deficit financing (Rs. 1,200 crores) will inevitably provoke serious inflation. Our transport system cannot cope with the foreseen increased load. The *ambar charkha* which is to employ village spinners by the million will yield a yarn of uneven texture and low tensile strength which will be of little use. Finally the qualified personnel will not be at hand, neither in the new industrial concerns nor in the administration which is already overburdened with its ordinary tasks and with the reorganisation of states. Congress politicians approve of Vinobha and his Bhoodan movement, were it only as a way of paying their last respects to Gandhian economy, but all dream of seeing India grow prosperous at home and powerful abroad in as short a time as possible. Yet the most realistic among them feel hesitant before the outsize scale of the plan.

Inverted Policy

Theoreticians well-grounded in democratic doctrine raise the question, whether it is right for the government to assume so much power and initiative as is necessitated by the plan. Normally, they argue, what could be done by a family should not be done by the village, what could be handled by the village should not be taken over by the state, and in general what can be entrusted to a small group should not be monopolized by the largest group, the state. The State is there to assist, and not to regiment the citizens; adding economic power to the few who have already political

plan
; the
, and
will
support
load.

anners
e and
Final-
either
distrac-
inary
gress
move-
t res-
seeing
broad
alistic
ale of

ctrine
overn-
as is
, what
by the
should
what
mono-
state is
adding
political

power can only lead to dictatorship. That is a sound principle of democracy, all of a go with Mr. Nehru's favourite dictum that there is no political democracy without economic democracy.

Why then did Mr. Nehru and his party reverse the normal process and load the State with tasks which normally do not appertain to it? Why burden the Government with the over-all initiative and responsibility in economic development? Is it a matter of policy or of expediency? As our main leaders deprecate being led by a philosophy or ideology, they will plead expediency. It is admitted on all hands that the talent and initiative necessary for a rapid development of the Indian economy are not available, that private enterprise could not be entrusted with the national uplift, that a pre-condition of progress is to create in the masses the desire and hope of self-improvement. Hence it behoves the government to take on what the private citizen cannot do, and the matter is made more urgent than ever by the present international situation.

No Blind Nationalization

On the other hand, it must be noted that the government does not blindly pursue a policy of nationalisation and is mindful of economic democracy. Ample provision is made for individual or co-operative cultivation, for private investments in state-owned industries, for small-scale industries or companies. The goal of our planned economy is to redistribute the national income in a fair way. The per capita annual income was Rs. 246/9 in 1948—49; it fell back to Rs. 249/- in 1950, and rose to Rs. 281/- at the end of the First Five-

year Plan ; it is expected to reach Rs. 331/-, Rs. 396/-, Rs. 466/- and Rs. 546/- at the end of the second, third, fourth and fifth plan respectively. However much politicians may talk of Welfare State, India is still at the under-subsistence stage with millions not having one full square meal everyday. One of the items which best shows the official mind is the policy of "community projects". They are most important ; in the words of Mr. Nehru,

"We have learned from others certainly, but they have grown out of the soul of India and therefore they are adapted to India. They have created a revolutionary atmosphere in our countryside ; wherever they have gone, and I use the word revolutionary in its true sense and not in the bogus sense. They are changing the thinking and the activities of the people there and pulling them out of the rut of passivity and stagnation in which our villages live."

On our present background, state-subsidiarity develops unexpected dimensions.

Humanist Outlook

In Parliament (May 23), when talking about the Second Five-year Plan, Mr. Nehru was led to reveal his ultimate ideals ; such occasions are so rare that his words call for quotation

"All the material advance that we achieve may, perhaps, be worth nothing at all and may avail us little if we forget the other aspects of human life, the moral, spiritual and others. It is right at any time that we should keep in mind these moral and spiritual values. Perhaps it is even more appropriate on this occasion when we are on the eve of the Jayanti celebrations of a very great man, a great son of India, that we should remember those moral and spiritual values which ultimately give content to the life of an individual as that of a nation."

A. L.

The Training of Social Workers and Labour Leaders

(Speech read at the All India Lay Leaders
Conference, Nagpur)

The aim of social work is to bring relief to people who are distressed by adverse circumstances ; to guide those who are handicapped in body or mind ; to help masses of men and women along the road to healthier and happier living. Whereas formerly, works of charity were left to the consciences of individuals, we today are becoming more fully conscious of every person's right to the fuller life. It is commonly held nowadays that the well being of every man, woman and child is an essential condition of the strength and vigour of the *body politic*. Viewed in the context of Christian faith and practice, social work assumes a special significance. It is, as our Holy Mother the Church has constantly emphasized, inseparable from the body of Christian doctrine which we believe to be essential for our salvation. Our convents, schools, hospitals and our several charitable institutions bear eloquent testimony to the love of God which has animated the lives of Christian men and women through the centuries.

It is nevertheless a fact that very few Catholic laymen are actively engaged in social work today. People who are in the various professions find that they have to devote so much time over their everyday work that they cannot undertake social work which

requires specialized training or calls for close personal attention. At best, they can serve on advisory committees or Action Councils. But even this form of indirect social service presupposes a clear grasp of social problems and a live interest in the basic social needs which workers actively engaged in the field are endeavouring to satisfy. It goes without saying that mere zeal for social work is not enough. Interest has to be supplemented by insight. Thinking must be reinforced by training.

The India of tomorrow holds in store several problems which social workers today must consider with thought and care. The most spectacular change which we are witnessing in this country today is *industrialisation*. More factories are cropping in everywhere. Side by side with this development, there is an unmistakable swing in this country towards socialism. New attitudes, new interests, social groupings hitherto unknown in this country are coming more and more into relief day by day. It is becoming increasingly necessary that the spokesmen for labour should know exactly what they are talking about, where they stand in relation to the country's future and how they may serve the best interests of the working men. The labour leader, like the social worker, has to be sensitive to his environment, feel its pulsations and should maintain integrity in his dealings even with those who may be opposed to him.

The very fact that we are assembled here today in order to think over the issues connected with the training of Catholic Social Workers and Labour Leaders is uncontrovertible proof that the Catholics of India

are not lagging behind in this effort to minister to the fundamental social needs of this great land of India.

The Catholic Approach

One fundamental difference between the secular approach and the Catholic needs to be emphasized at the very outset. The Catholic worker is committed to specific attitudes regarding nature, man and God. These attitudes will determine the concepts which guide him in the field. He cannot, as the secular worker can, follow the dictates of "enlightened common sense" or choose the path of expediency. Since many social problems have to do with issues on which Our Holy Mother the Church has made her pronouncements with unmistakable clearness and finality, the criteria to be applied by the Catholic social worker admit of no compromise. This does not, however, prevent the Catholic from working side by side with the non-Catholic, nor even from learning from him. On the other hand it will become abundantly clear to all, when they pool their experience and study it dispassionately, that the basic truths to which the Catholic stands committed have a universal application and a significance for all types of people.

Scope of Social Work

There are at least six fields in which social workers can operate in India today :

(a) *Labour Welfare* — Every large industrial undertaking needs welfare officers who will be responsible for personnel selection, housing, distribution of food, clothing and other amenities provided by the management for the benefit of the employee. These

officers require special training in the techniques and methods of labour management and labour welfare, so as to be able to satisfy the workers and secure an atmosphere of contentment.

(b) *Medical Social Work* — Recent years have witnessed the growth of a large number of clinics, welfare centres etc. in every large town in India. Medical practitioners today find it necessary to cater not only to the health but also to the material and social needs of the people. In this field, again, the social workers who have themselves been disciplined into the proper orientation towards life are needed.

(c) *Child and Youth Welfare* — Schools and institutes for little children whether they provide general or vocational education, depend on the counselling of social workers adequately trained in Child Guidance. There is also a crying need in our big cities for hostels which will accommodate young men and women working in offices and firms. Places which provide an atmosphere conducive to right thinking and good living need the services of social workers who have themselves been disciplined into the proper orientation towards life.

(d) *Rural Social Work* — Programme of social work for the villages are uppermost in the minds of the national leaders of India. The long neglected village, where people feel dull and lonesome, can cease to be hotbeds of dispute over land, property and women, only when teams of social workers enter the villages and turn the attention of their inhabitants towards literacy, handicrafts and several other aids to peaceful and contented living.

(e) *Psychiatric Social Work* — Although professional psychiatry is not well developed in India, there is great need for insightful social workers who are competent to assist professional psychiatrists. Social case work is a delicate type of work, calling for a rare combination of personal qualities in the worker. In India today, nearly 90% of the people who develop serious mental illness such as Schizophrenia, do not receive hospital treatment; and of those who do, only a handful escape a relapse. Here then is a field where the social worker competent in psychiatric case taking can render service of a very high order.

(f) *Correctional Administration* — Our Juvenile Courts sentence several young delinquents every year to the Borstal School and the Reformatory, so that they may cultivate healthy social attitudes. But as against this, there are many more who evade the corrective influences of the state and enter upon a career of vagrancy and crime. Many young girls drift into houses of ill fame and live in social disgrace. There can be no gainsaying the fact that the social worker has much to do in extending correctional welfare.

It will thus be evident that far from being a vague, indefinite way of promoting the general good, social work is an explicit, highly specialized occupation, requiring scientific knowledge and intensive practical training. The social worker, if he takes his work seriously, will find that he was the task of a lifetime, and it may be years before his work bears fruit.

The Catholic Effort

The Catholic Church has as age old tradition for social work, of which illustrious personalities such as St. John Bosco or Frederic Ozanam are outstanding examples. In India today, our Catholic Colleges have been alive to the need for training social workers and among those who have taken the initiative are St. Xavier's, Bombay ; St. Joseph's, Trichy ; Loyola and Stella Maris, Madras ; and St. Aloysius, Mangalore. Many more are entering the field. There is a growing feeling that courses in social work at the university level ought to be adapted to the Indian background and linked with the current social problems of India. In the case of Catholic Social Workers, it is imperative that every aspect of training should centre around Catholic social teaching and must emphasize the great sanctity which we as Catholics attach to the family as the unit of society, of which the Holy Family is the abiding example and pattern.

Courses in Social Work

(a) *Long Term Courses.* These are designed to train professional social workers. Their duration is for a little over two years. In some universities in India, the two year course in social work leads to the M.A. degree. This type of course covers the six fields already described, and includes courses of lectures on Economics, Sociology, Psychology, etc. ; provides training in social administration, social planning and in practical social work. The student is required to go out of the classroom into the village, the juvenile court, the factory or the clinic, get down to his primary task of knowing people, getting to understand them, and

making himself understood. Book knowledge, though important, is subsidiary, and it can at best give the student some leading ideas which he applies when he comes up against practical problems. As much as 50% of the student's time is spent on field work. The social worker under training has to spend considerably more time on his studies than the ordinary university student. Whereas the student of Science or History need put in about 20 to 25 hours a week on study, the student of Social Work must put in at least about 50 hours a week if he is to gain any proficiency during his training. Further, whereas the great bulk of the university student's effort consists in memorizing textbook information or carrying out experiments in a laboratory, the social worker has to collect his information from observation and experience outside the classroom and collate that information in a thesis or scientific report. The student of social work has to work to a schedule and to adjust his style of work to that of others with whom he works, since most of his work has to be done as a member of a team. For the cultivation of the qualities which will render him proficient in social work, a minimum period of two years is considered essential.

(b) *Short Term Courses.* These are usually of twelve months duration and lead to a diploma examination. Courses of this type are meant for the training of workers whose interests are restricted to a specific field. Within the period of training, it is possible for the student to acquire a broad general background of the *abc* of social work and to specialize in one of the six fields described earlier. A very high standard of theoretical knowledge cannot be expected of the

trainee, nor is it possible for him to go deep into the field of his special interest. It will be of advantage, however, to admit to these short term courses, people who have already gained some academic background of the fields in which they are training as social workers. For example, a student training in Medical Social Work ought to have a pass or honours degree in Biology ; one who is to be trained in Correctional Administration should have graduated in Law.

Correspondence Courses

A suggestion has been made that for the benefit of persons who cannot spare time to attend regular courses, correspondence courses ought to be run by some institution. Anyone who is aware of the drawbacks and limitations of the present training of social workers in India will readily agree that this is quite an unsound proposition. Social work cannot be learnt by the method of postal tuition, as Mathematics or Radio Engineering can be. Social workers have to meet each other, confer with each other, think with others and feel with others, before they can be considered competent to be entrusted with the responsibilities which will devolve on them. The medical student, as yet inexperienced, can learn surgery, only by personal contact with an experienced surgeon. In much the same way, the student of Social Work can enter his profession only through an experienced social worker.

Professional, Semi-Professional and Voluntary Social Workers

The professional social worker may be employed in a factory, a clinic or Juvenile Court, as a full time

paid worker. He has to be qualified and experienced, for only the judgment of a mature social worker will carry any weight with the authorities. Naturally, such a worker ought to undergo the full course in social work and should be certified as proficient. Semi-professional workers, having short term training will fit in as assistants, and even as temporary workers, since an adequate number of fully qualified workers is not as yet available. Considering the great demand for social workers in this country today, it is still necessary to depend on the voluntary services of persons who will spare time and energy to carry out several programmes of Social Service. Voluntary Social Workers for this purpose will have to be drawn from the ranks of men and women who are willing to spare one or two days a week for some specific programme of social work. In order that Catholic volunteers for social work may be forthcoming, it will be necessary to kindle popular interest at the parish level. This may be done by organizing study groups, running small scale programmes of social service, arranging periodical social service camps and providing suitable reading material for members of the parish. All this should form part of the undertaking of Catholic Action Associations.

Requirements for Scientific Social Work

Realistic Planning — When some programme of work is initiated everyone becomes enthusiastic at the start, fervent speeches are made at inaugural meetings, but by and by, the number of active participants in the work thins down and the burden falls heavily on the shoulders of one or two persons. Work which is

to be of any avail must, however, be planned realistically and progress step by step.

Continuity — Secondly, it is necessary to maintain continuity of purpose over a period of time. It is futile, for instance, to start with an adult literacy campaign and then switch on to Youth Welfare. Even if a particular project is not yielding tangible results, it is desirable to persist in it — to keep it going. The pace of work should never be forced.

Review of Progress — The progress of work should be reviewed from time to time by persons not actually engaged in it. Lessons learnt from past experience can be applied in the future. Most social workers find it difficult to look at their work objectively and assess the results without some degree of ego involvement.

Self Support — No programme of Social Service can flourish without sufficient financial backing. Nor is it wise to rely wholly on the generosity of the public for the maintenance of the work. It is therefore essential to think out projects which will in time yield some output. For instance, a rural welfare centre having poultry farming or bee keeping may in time expect to meet part of the cost of its maintenance from its own output.

Training of Labour Leaders

The Social teaching of the Catholic Church has much to contribute to the well-being of the working man in Modern India. It is a mistake to suppose that the best interests of the labourers are served by waging

an open war with the Communists in this country. By far the best answer to Communism in India today would lie in the exercise of the invisible influence of the heaven over the meal. The Catholic in India today is faced with a challenge. He has to meet the Communist on his own ground and beat him at his own game. This calls for the wisdom of the serpent and the harmlessness of the dove. The Catholic labour leader has to influence mass working people without at the same time compromising on the fundamentals of his creed. Whether he deals with the problems of Labour Welfare, or is entrusted with the responsibilities of Personnel Management, he will find that he is constantly confronted by conflicts between labour and capital. More often than not, he will be faced with problems arising out of the divided interests of the workers themselves. His primary task is one of reconciliation — of resolving differences between groups of people. To be successful in this, he needs to be fully trained in the theory and practice of Labour Management. At present, there are several Catholic institutions which offer training in Labour Relations — St. Xavier's at Jamshedpur, Bombay and Calcutta, and the School of Labour Relations at Madras. These colleges offer long term and short term courses in Labour Relations. The most important subject in these courses is in Psychology. Being a professional psychologist myself, I can confidently assert that psychology cannot be learnt by merely reading textbooks. The psychologist must rub shoulders with the common man before he can expect to understand anything about him or even about psychology.

Conclusion

The training of Catholic Social Workers and Labour Leaders calls for realistic planning, a high level of academic knowledge, sound practical insight and integrity. The task is enormous and the co-operative effort of Catholic institutions and of rightminded people is highly necessary. Above all, as Catholics, we are committed to follow the example of Our Blessed Lord, Jesus Christ, Who chose His twelve Apostles and trained them "not to be ministered unto, but to minister" to the temporal and spiritual needs of all mankind.

W. Adiseshiah

Social Management

The latest factor of modern production to be discovered was man. Tools, tool-making machines, assembly lines, combines, all the economic and technical factors had been studied, all the material problems had been solved without much thought of the workmen who had been treated anonymously as the labour force recruited on the labour market at the lowest market price. With the short-sighted ideas of economic liberalism, it was supposed that all would be for the best if liberty in the wage-contract was respected; employer and employee were free, the terms of the contract were observed, the worker was master at home, the employer was master in his business. What more could be desired? Machines were improved day after day, factories enlarged their dimensions, business increased, profits were swelling, and the sky was the

limit. It was only in the last quarter of the last century that a new trend developed, and that the first signs of more human relations between employers and employees became noticeable, the social trend in business management, a trend which has grown into what is at present called the social management of undertakings. It is this trend, its growth, its conditions, which are studied in a recent book by Dr. A. Geck,⁽¹⁾ and which deserve the attention of employers and employees, of employees who want to know what has been achieved elsewhere and of employers who desire to be true to their social mission.

The capitalist employer who seeks nothing but money may be highly successful ; he may turn everything he touches into gold, but he is no wiser than the supreme capitalist, King Midas, whom Greek legend adorned with a pair of asinine ears. If an employer wants to remain within the human kind, he should not only manage his personnel in a healthy and efficient way so as to maintain and increase productivity, but also keep in view the good of mankind and see that his undertaking fits into social life and plays its part in the national welfare. Not only will he increase his produce, improve the quality of his products, and lower their costs, but he will also make industrial activity more human, strengthen the bonds between labour and management at all levels, and build up a genuine community.

(1) *La gestion sociale de l'entreprise*. Traduit de l'allemand by J. Marc. Paris : Editions Sociales Francaises, 1955.

Social management is not necessarily achieved through special departments placed by the side of other economic and technical departments, however desirable or necessary such special services be desirable, but the social spirit must infiltrate into all departments and services, as a leaven penetrating everywhere. The humanist sense calls for concrete measures in material conditions, in relations with the personnel, and in the general policy.

Material Conditions

The very architecture of a factory should reveal a social sense. We are far away from the pioneering days when any ramshackle shed was used as a workshop. There are quite a number of industrial buildings the architects of which have sought to ally beauty with technical requirements, *v.g.* the Windmill Press of Kingwood which looks like a castle, the Spirella corset-factory at Letchworth, which recalls a rest-house, etc., all displaying what the Swiss call "the visage of an undertaking". Will the planners of our Second Five-Year Plan see beyond the arithmetic of productivity, and exact an artistic effort from their industrial architects? Why not provide for variety in the buildings, movement in the roofing, and harmony in the colouring? Why should not our workmen be given the amenities of trees, flowers, creepers, etc.? Why not place well in evidence at the centre the rooms reserved for the personnel, canteens, cloak-rooms, rest-rooms? Why not pay attention to the dimensions of corridors, the size of steps, etc.? Why not make factory life a little less dreadful by improving the surroundings? The author commends attempts at grouping workmen's

houses and village offices round the factory. The idea is sound enough unless the landscape allows situating the village in another setting at some distance from the factory ; are not workmen growing allergic to the very sight of their place of work and seeking a different landscape for a fuller blossoming of their civic life ?

Much has been done in the line of ventilation, natural or artificial, temperature regulated on the type of labour, lighting of room, artifact and machine, "climate" (combination of air, heat and humidity). The latest innovation is the windowless office well-conditioned (v.g. the textile factory at Kotteln, Germany). Colouring itself is given its importance : "Colours do react on man and his capacity for work. In a blue room, temperature seems lower, in a red room it appears higher. Deeply hued objects seems heavier than light-tinted ones. Darkish objects come off better on a light background and their handling is easier. In general, suitable colour-schemes mean better individual productivity, more precise work, fewer accidents, diminution of absenteeism." In a factory near Glasgow, walls and pillars are coloured green and ivory, workmen have green overalls, and the canteen and rest-rooms are painted in varied colours. Cleanliness is not less important ; in the Ford factories of Detroit out of a total of 80,000 workmen, some 4,000 are busy cleaning and painting the buildings. Overalls, blouses, bonnets are often supplied free, and a food-processing plant in Germany mobilises the services of a manicure for the workers.

Beyond measures to improve the general background, special attention is paid to the working place

of the individual. In olden days, workmen provided with a chair would have been taxed as *lazy folks*; scientific measurements have concluded that the sitting position is preferable, reduces effort by some 5 to 12 per cent, though, if it is prolonged, it interferes with blood-flow, breathing, and muscular harmony. In a like manner sitting accommodation is being adjusted to the various operations of the same work.

Direction of the Personnel

Leadership in a factory is studied with care. A leader is not just the one that forces others to do certain work, but in modern times, he is one who gets the consent of his workmen, rouses them to effort, and maintains their good spirit. Native qualities and suitable education are required to train leaders. From a German handbook for leaders, we call a list of recommendations for daily reading: be an example to all, live up to your responsibilities, be mindful of your reputation, work with method, know how to get co-operators, be the soul of your gang, do nothing light-headedly, be thoughtful, keep cool-headed, be just, be human when punishing, practice self-criticism.

In the same line, the relations between the various departments and their personnels, or between employees and employers are attracting the attention of managers, engineers, supervisors; the technicians of business are now paying attention to the "living motors" as well as to the others; there too they foresee and prevent breakages, grit, and the rest; they oil them and keep them in good form. They see to the general psychology of the labour force and to the psychology of

the individual labourer. Special departments are set up to look after the well-being and well-thinking of the personnel, with social secretaries, social workers, social engineers, etc.

Three types of organisations are in existence : hierarchical (doctor, heads of departments, heads of workshops) ; functional (social engineers under a specialised technician) ; or mixed (which is functionally organised at the top and hierarchical at the executive level), the last one being the best though it recalls army organisation (general staff, and hierarchy). The working of those social services are too complicated for detailed treatment in a short book-review.

Along with the organisation of social services, attempts were made here and there to introduce the idea of cooperation in large business concerns. From 1850 the trend was noticeable here and there : workmen's committees partly nominated, partly elected, with limited scope and little power ; later occasional bargaining between employers and labourers, represented by trade-unions, until one comes to the union-management co-operation in the U.S.A., and the later experiments of co-management in West Germany. All such developments should be followed with sympathy ; premature conclusions should not be drawn, though inspiration may well be taken from all similar efforts at humanizing factory life and industrial relations.

Social Policy

Social management of a concern deals with the material conditions and with industrial relations within

the enterprise ; it fosters business success, but also serves the interests of the personnel and their families. The motives of the employer may be of variable value : it is sheer profit-seeking, paternalism, philanthropy, or often enough a mixed breed of intentions. What matters most in this field is the constant of social management rather than the management's motive. When outside the factory, the life of workers and their families gains the employer's attention and especially when national interests come under his purview, one should not talk of the concern's social management, but one reaches a broader field, namely, the social policy of the concern. In this field the motives of the employer becomes a greater importance. What does he intend when looking after the well-being of his labourers beyond the walls of his factory ? Does he seek further profits ? Does he pursue political gains ? Or does he act out of a social sense ? Is he one of those rare types of employers (there are) who take it that the best use they can find for their money-power is to make people happy, to foster social peace and equality, to help their fellow-men to be somewhat more human. Such a question may be hard to answer, and the answer may be hardly illuminating. What is more important is to discover the objective limits of the social policy of a concern.

In its inner management, an undertaking must be sufficiently social-minded as to look after the welfare of its personnel and their families. Yet as it is not a merely private concern, as it is one out of many cells of the social body, it has to play a social role and have its mission, its rights and duties being determined in reference to the common good ; it must contribute to

the general welfare. Social policy and economic policy are distinct but they are not separate; however their requirements and techniques may be, a vivid social spirit should give inspiration and guidance to economic purposes and organisation. The social aspect of an undertaking should be apparent within factory life, within the range of the workmen's leisure, and even outside the factory walls.

Dr. Gecht quotes a few instances of social policy within the factory. At Stuttgart, married women were requested to notify well in advance when they would be prepared to yield their job to unemployed people: at Detroit, Ford reserved one per cent of the jobs to ex-prisoners; he also tried to get the age-groups of his labour force to run parallel to the age-groups of the total population. In West Germany, trade-unions obtained recruiting privileges for "old workmen" (those over 40). In many factories after the war, special provisions were made for disabled ex-soldiers, for blind people. It is with regard to health and hygiene that studies and measures improved the lot of workers, and their productivity. The problems of noise, of professional diseases, of maternity requirements of the prevention of accidents, etc., are being dealt with in a most detailed manner.

In advanced countries, the notion of wages has come to mean "social wages". Henry Ford put it in easy terms: "The husband works in the factory, the wife works at home. The factory should pay both". At the turn of the century, private employers grouped themselves to build up a "compensation Fund" which

allowed family allowances to create a uniform level of wages throughout a given industry. In the after-war the system was taken over by various states as part of their Social Security legislation, though in several countries employers' groups provide what they call supra-legal assistance to numerous families.

Other methods were tried in course of time to raise not the wages but the very status of workmen, mainly through the distribution of worker's shares ; which are allotted in various ways : by way of bonus, by way of individual purchase on privileged terms, or by statutory provisions in a profit-sharing system.

With a like preoccupation of toning down class-distinction and fostering some kind of family spirit, employers did at times take the initiative of organising the employment of leisure hours and providing holidays for their fellow-workmen. It is a moot question whether the management should take on the task of organising sports and shows for their personnel, or if it should not be satisfied with financing them. That it should make sure that facilities be provided leaves little doubt, but why not leave initiative, organisation and execution be left to workers' groups themselves ? Are not the labourers sufficiently drilled by the management during working hours that they should again feel a like management-drill during leisure hours ? Does not the very notion of leisure imply freedom ? In a concern which provides for everything, fair wages, holidays, workers' houses, clubs, playgrounds, etc., a workman easily feels like an well-washed and well-drilled orphan ; the community is likely to develop into a well-replete body without a soul.

Social assistance beyond the factory-walls is more desirable against unpleasant contingencies, sickness, accidents, old age, deaths, depressions, housing shortage, retrenchment etc. Much has been done in that line in advanced countries. Many employers have taken most desirable steps to make the factory-worker a happy cooperator and a loyal citizen; their initiative has not always met with a fair response on the part of trade-unions which are keen on monopolizing influence on the labour force, and maintaining the ideology of the continuous class-struggle.

Conclusion

The information and the observations of Dr. Gecht in his book, so replete with facts and figures, should prove useful to employers, to social workers and even to officials in India during the execution of the Second Five-Year Plan. It will stimulate managers, inspire social workers, and discourage the *mabapism* in officials obsessed with the idea of nationalisation.

A. Lallemand

The Church behind the Iron Curtain

How is the Church faring behind the Iron Curtain ? in his revealing book* A. Michel analyses the insidious methods used by the Communists to destroy both the external organisation of the Church as well as its internal hold over its subjects by imposing the Marxian *weltanschauung* on the minds of the faithful. The Communist method is not one of open persecution, but a slow hidden process of strangling the Church by depriving the faithful of their spiritual leaders and then sowing the seeds of disunity between the faithful and their pastors and among the pastors themselves. Physical force, mental intimidation, imprisonment of the bishops on political, never on religious, grounds, violent anti-religious propaganda, the confiscation of church property, the taking over of church schools, the muzzling of the Christian press, are all deliberately and diabolically used to achieve this end.

The weaknesses of the church and any sources of probable division amidst its ranks are eagerly discovered and skilfully exploited to throw confusion in the minds of the faithful. An instance in point is the amount of collaboration both priests and faithful should extend to the Communist regime. Since opinions are acutely divided on this question and no directives from the imprisoned bishops can be obtained, the faithful are at a loss to decide for themselves what to do in

* DIVIDING THE CHURCH by A. Michel, Sword of the Spirit, 128 Sloane Street, London S.W. 1, 1956, pg. 93, Price 3sh. 6d.

the matter. In spite of all their goodwill and loyalty to the faith, they are often forced into some very embarrassing situations.

But if the situation is difficult for the laity, it is much more so for the clergy. Since the bishops have been imprisoned, the priests are now under the control of the Officials of Church Affairs, but the most worthy priests have been eliminated. It is only the weaker ones that are left to tend to the needs of the faithful. And even these few are tempted by the advantages and comforts of 'collaboration' with the regime. Although the Communists have failed in bringing about a class struggle between the so called rich priests and the poor priests, or between the lay-brothers and scholastics of religious congregations and their superiors, all the same the priests are without the support of that organisation and those directives from higher authority on which they relied so much in the past. It is an anguish today for the priest to make a decision for himself. On the one side he sees the needs of the souls entrusted to his care, but whom he can help only by collaborating; on the other, are the inherent perils of collaboration. Everything he says and does can become grist for Communist enquiry and torture. Even the Confessional is no longer a safe place since the Communists send their emissaries to find out who are the loyal and disloyal priests according to advice they give their penitents.

But the saddest part of this grim story is the fact that the priests have begun to realise their shortcomings and unpreparedness for the Communist crisis only

in the silence and the solitude of the concentration camp. It is there that they have first learned to know what Communism is; to distinguish between the atheistic, philosophical and sociological aspects of its ideology; to comprehend how merely condemning Communism for its atheism and hatred for religion is insufficient to wean away the hearts of the faithful from its economic and sociological programme. The Communist regime has brought about a certain amount of prosperity and levelled down the ancient barriers between the classes. Moreover the Communists pose as the champions of the poor, the exploited, the unemployed, the landless and clamour for justice and liberty. On the other hand they denounce the church as a bourgeois institution, presided over by wealthy prelates, fattening themselves on the lands that should rightly go to the poor. In this way the people lose their respect for the Church and her representatives, and are prepared to accept the sociological ideology of the Communists and to believe that the Church has fallen away from her high ideals.

The scandal of the so-called 'patriotic' priests has been another cause of the undoing of the Church. People expect a very high standard of asceticism and readiness to suffer on the part of their priests. Many priests have gone through the nightmare of the torture chamber and the concentration camps rather than yield, however slightly, to Communist pressure. But quite a few, confused in mind by Communist promises and sincerely seeking to serve their flocks have preferred to collaborate with their new rulers. Most of these are deeply mistrusted by the faithful and even

abhorred by them. Yet it is in the hands of such men that the destinies of the Church behind the Iron Curtain are placed.

But there are also gleams of hope amid the darkening gloom. Though its exterior organisation has been practically destroyed, the Church continues to live in the hearts of the faithful and the clergy, and the crisis they are passing through has increased their loyalty and devotion to the ancient faith. Michel predicts some bitter disappointments for the Communists when they come to realise how they have failed to understand the supernatural reality of the Church. Further the Communist persecution has strengthened the bonds of unity among the clergy who before were sharply divided between secular and religious and between the various religious congregations themselves. It has required all the bitterness of sorrow and suffering to forge these diverse groups of the clergy into a united whole bent on serving the Church. But Michel has strong words for the Church outside the Iron Curtain where he finds both shepherds and sheep blissfully unaware and hardly prepared for the Communist storm that might overwhelm and drag them down into its vortex at any moment.

Michel's book deserves the special attention of the hierarchy and the clergy. Many of the weaknesses in the Church which the Communists exploit so skillfully against Her are latent among us outside the Curtain and tolerated with a strange equalimity. But it is time that the Church in Western Europe, Asia and America woke up to the reality of the situation and

prepared for the struggle which seems to be inevitable, whether Communism persists or is destroyed, because the new world that is growing under our feet will never tolerate the social and political injustices of the past. Unless the Church actively intervenes in the social crisis we are passing through, She will have to face very hard times ahead. And merely attacking Communism as an anti-religious creed without at the same time putting into practice the Christian precepts of justice and charity will not prevent the disaster from overtaking us.

A. F.

In seeking to create a new man, totalitarianism fashions him as much in his private life as in his public life. It pursues man not only in his outward gestures but in his inner thoughts. It aims at creating in man new ways of judging and feeling which apply even to artistic matters. It penetrates man's mind in order to model it to one type. Since it does not trust the individual to create this single type mind, the collectivity must do it. Since force is required to constrain man, the State must assume the task. This is why, according to totalitarianism, man becomes what he should be only when he identifies himself with the aims of the State. The Totalitarian state claims to be the highest achievement of democracy: it obtains, so it says, freely consented obedience.

Yves de Montsheuil

Documentation

Holy Father's Message to the Workers on Labour Day, 1956

After reminding the workers of the impressive meeting in Rome the previous year, the Pope tells them that he is glad to inaugurate the Feast of St. Joseph the Worker, special patron of the workingman, on May 1st in answer to their requests. He then continued :

"In your midst stand out very numerous and enthusiastic representatives of Associations of Catholic Workers, not only from every part of Italy, but from many other nations as well, who have come to testify, not so much to an imaginary international unity of the working class, as to the close harmony of Catholic workers, who as members of the Church, are desirous of bringing the whole world back to Christ ; it, like every other branch of social life, belongs to Him.

He then strongly emphasised :

Here we should have it noted that when there is question of Catholic workers, it is necessary not so much to create their unity as to recognise and strengthen it in one's own and others' consciences, because it is already substantially and radically had through their faith in Christ, the only Redeemer of all men and in one Church, Mother of all believers, beyond all frontiers and above all individual interests. In this substantial and solid unity, Catholic workers also find the driving motive, rather than duty, to stand forth before the world about them, in order to spread everywhere the kingdom of God, the kingdom of justice and love. The basic reason for the existence of your association, and of every other Catholic association, is to seek each other out, not in fear of other movements, not in competition with them,

nor even in that feeling of solidarity which draws together the members of a given class ; but rather in the inner obligation and desire you feel, as Catholics, of being Christ's apostles among your brothers who do not know, or reject, His saving message.

After stressing their apostolic vocation among their fellow-workers, the Holy Father continued :

Beloved Sons and Daughters, Keep firm and solid the Christian foundation of your ACLI* in the certainty that no historical development of the labour movement can destroy its reason for being, its unity, its right to expand ; for as long as there are labourers, that supposed development will not be able to change the relations between you and Christ, and between you and your fellowmen. No matter what in fact may be the future of the world of labour, a nucleus more or less large of apostle will always be necessary to impress or maintain in the social life the seal of the kingdom of Christ, actuating and sustaining the noblest forces in the heart of man, in the heart of every mature and informed labourer, the forces of justice, liberty and peace in positive collaboration among classes. On such a mutual sharing of supernatural and human blessings is founded the ACLI's right and obligation of expansion because all workers, also even as men, belong to their Creator and Redeemer, to Christ. To Him then with enlightened consciences they should return if they have left Him.

To those Catholic workers who are embarrassed by the existence of a Catholic Association of Workers, the Pope says :

Every social movement, hence even the labourer movement, supposes as its beginning and end, man with his supernatural destiny, with all his rights and natural obligations, from which one may not prescind even when

* Association of Catholic Workers

the proposed movement aims directly at economic and temporal goals. In regard to this feared breach (of the Acli splitting the Labour Movement), the truth is quite the contrary. The ACLI intend to open the doors to every one. They wish to establish closer and closer relations between those belonging to the world of labour, to give rather than to receive. An eloquent demonstration was offered exactly a year ago when the Christian workers made all participate in the feast of the first of May, till then reserved, as it were destined, for one definite group of the working class; and now again they are giving one more luminous proof, welcoming workers of various nations to this meeting at Milan. Therefore the faithful adherence of the ACLI to their own character should not prevent a greater and greater expansion outside their own circle; nor on the other hand should you fail to be on your guard lest your organization begin to disappear and, as it were, be absorbed in the labour movement as such. If any should feel anxious and insecure concerning the indestructible foundation of your unity, they would not be fit to guide the ACLI in other mission of becoming the leaven, in the gospel sense, of the labour world.

The Pope then pointed out the difficulties that beset unity in the labour world:

The unity of the labour movement as such in the world does not seem to have been favoured by the course of history. The social life of industrial Europe and America during the last hundred and more years faces us with another fact. Even where there was being spread among the workers the idea of unity of the proletariat as of a class in war against the capitalist class, a lasting movement of union amongst labourers has not been reached. Insurmountable social differences, among others between the makers of the labour contracts, stood in the way of the unity of the proletariat, and everyone knows that the idea of international unity of labour classes has al-

ways failed because of national differences arising out of complications of war.

The Holy Father continued :

The ACLI hold within themselves a living and essential strength, which, once fully developed, will effectively contribute to a speedy fulfilment of the longed-for future of true social peace. The Christian workers, influenced by eternal principles and while drawing from faith and grace the controlled force for surmounting obstacles, are perhaps not far from the day when they will be able to exercise the function of guides in the midst of the world of labour. And why should it be otherwise? The sound doctrine which they possess, the upright feelings with which they are animated, are so many lawful claims to their becoming leaders of the labour movement of today. Thus inspired, the union of Christian workers formed in ACLI can be confident of obtaining greater and more rapid gains. Every unbiassed person can readily meet in you honesty of principle, moderation in means adopted, a true notion of justice, and, above all, your independence of outside influence and interests. On the other hand where there exist well-founded grounds for suspecting the honesty and rectitude of those who presume to guide, and above all, their capacity to restrain base ambitions after they have been aroused, at the moment when justice vindicated is distorted, one can understand that resistance which is met with, or those concessions that do not alter the substance of things.

The Pope then encouraged the Catholic Workers in their apostolate :

Go, then with a clear conscience towards the lofty goals which are set before you ; go with particular urgency to your brothers, victims of error and of deceitful mirages. And let this thought increase your alertness and your faith in success ; that We are with you, fully con-

scious as We are of an apostolic duty that is Ours, and moved by Our love, not empty and inactive and sterile, but alive and just and effective. Such is the love with which the Pope loves you, the Church loves you. Having understood in Our fatherly care your lot and that of your families, well aware of your needs, your lawful rights as of your duties, We are with you in the present unsettled conditions of the world. And because the service which is rendered to the working classes at the present time by the Church, in keeping with her constant traditions, provides principles and laws based on the eternal wisdom of the Gospel, none of you, dear sons, can doubt of the benefits, religious, moral and material, which her solicitous and unwearied action is destined to achieve along the paths of order and peace.

His Holiness then described the role of the working class in the mission of the Church in the modern world :

Order and peace ! They are the supreme goals which all that we do aim at obtaining whenever We turn our gaze towards earthly affairs and make Our appeal to those who can determine their course. Peace before all else, as you, dear sons, well know. The Church — as We have repeated a thousand times — detests war and its horrors, particularly now when the warlike means of destruction of all property and all civilization are menacing terrified mankind. She wishes for and defends peace, — internal peace between sons of the same country, external peace between members of the great human family.

But She needs strong and determined co-operators in this tremendous undertaking. Now, among these, in great numbers and in all parts of the world, We recognize you, Christian workers of every clime and every language, and you, dear sons, gathered today in the shadow of the wondrous cathedral of Milan. With your faithful attachment to the teaching of the Gospel and to the

directing principles given by the devoted hierarchy, you co-operate in the workers' sphere towards the triumph of the Kingdom of God in a society which often forgets His presence, His Will, His all-holy laws. In addition, you put yourselves in the front ranks of those healthy forces of the social body; you pledge yourselves to the battle of peace for the common safety of nations. Acquire the full knowledge of the honour of this double co-operation which ACLI will ask of you; increase the vigour of their action by means of your example and your work; and God will not fail to make you taste the fruits of justice, order and peace to which you will have powerfully contributed.

The Pope finally imparted to all the workers his Apostolic Blessing.

When Chesterton said that the knowledge that other people exist was the mark of a cultured man, he was certainly being more than clever. Nothing is more difficult in our modern world for men and nations than to recognise that *other* people have a right and should be allowed to exist in their "immutable otherness" and "unreduced individuality". This, however, is to be truly human.

M. M. Thomas in Cross Currents

Social Survey

Paper Mill Industry in India

The paper mill industry compared with other major industries is of recent origin. The first paper mill was started in Bengal in 1870 and by 1891 the number had increased to 8. The real growth of the industry started only after 1925 when it was granted protection. Exact figures are not available but from the returns under the Factories Act it would appear that in 1954 there were 132 mills manufacturing paper and paper products. Of these, 124 mills which furnished information regarding employment employed 28,542 workers. The number of mills manufacturing paper only were 22 and the average daily number of workers employed by them was 22,697. In 1955 twenty one units which furnished information produced about 16,000 tons of paper and paper products. It is estimated that the total capital invested in the industry is about Rs. 21.72 crores.

Bombay State has the largest number of paper and paper product mills. 91 per cent of the workers are on a permanent basis. Most of the workers are time-rated, as many as 96.2 per cent. Very few women are employed in this industry and, except for one or two mills, children are not found among the workers.

A few of the mills train apprentices for a certain period of time. Some of these pay a small stipend to the apprentices, some others pay nothing, at least in the initial stages. In Travancore-Cochin one mill takes Chemistry graduates and gives them a training for four years.

Practically all mills have a 48 hour week and an 8 hour day. Some units grant paid holidays to their workers, some others pay partial wages to their workers on sick leave or earned leave.

On the whole there are few accidents in paper mills. In four units in Bombay there was not a single accident in 1954. In 1954, 517 accidents were compensated and a sum of Rs. 48,512 was paid.

The minimum basic wages of the workers were the lowest in U.P. (Rs. 11—6—0 p.m.) and the highest in a West Bengal unit (Rs. 52 p.m.). Of the 21 units supplying information, 2 paid a minimum basic wage of Rs. 13 or less, 9 between Rs. 21 and Rs. 28, 7 between Rs. 30 and Rs. 38—3—0 and one paid Rs. 52 as the lowest basic wage. The minimum basic wage for women ranged from Rs. 8—2— to Rs. 38—3—0.

In most units dearness allowance is paid to workers in cash. Some units supplied food grains at concessional rates. No difference was made between men and women workers. The average earnings of workers ranged from Rs. 43 to Rs. 171. Very few of the mills pay bonuses to their workers.

The paper mill industry is covered by the Employees' Provident Funds Act, 1952. Nevertheless some of the units have no provision for provident fund, gratuity, etc. In some units provident fund exists only to certain categories of workers, such as these who have been in service for a specified period of time. Some have provident fund only while others have some sort of gratuity schemes.

In some of the units housing is provided for the workers. The percentage of workers housed varied from 8 to 76.6 per cent in 14 units. While some of these charged rent others did not.

Railway Travel

Railway travel is causing headaches not only to the passengers but also to the authorities. The average Indian today is said to undertake nearly two and a half times as many

railway journeys as he did in undivided India in 1938—39. The average capita rail journeys stood at only 1·5 per year in 1938—39, but the figure has since risen to 3·4. While in other countries rail travel has increased by about 50 per cent since 1938 in India it has increased by nearly 300 per cent. It is interesting to note that while in Britain and United States the railways are employing all sorts of means to induce travellers to use railways, in India Government, which owns and operates our railways, is considering means to discourage railway travel.

An American expert has suggested that the authorities, with a view of discourage rail journeys, should make travelling inconvenient. He suggests that trains arrive and leave at unearthly hours, that the fares be raised and that the number of trains drastically curtailed. In a cartoon recently published in the *Times of India*, Mr. Nehru is shown fixing spikes on railway seats to make travelling more inconvenient.

The unfortunate man who must travel, whether he wants it or not, is in terror. If after all the money and effort spent by the railway authorities to make railway travel more attractive travelling in Indian trains, especially in the III class, is such a nightmare what is it going to be like after it has been made inconvenient on purposes?

It is true that large numbers of people travel for weddings and pilgrimages. These people are not going to be discouraged by inconveniences. It will need a lot of expert planning to make railway journeys more inconvenient than they are at present on the North Eastern Railway.

The real solution for our transport problem lies, it is suggested, not in making railway travel more inconvenient but by developing alternate modes of travel. There is much scope for the development in India of road and water transport.

Trade with Communist Countries

In recent years India's trade with Communist countries has increased considerably. Formerly for historical reasons there were no trade contacts with these countries. It is reported that India has finalised a contract worth Rs. 2.5 crores with the Soviet and other Communist countries for supplying coffee and iron ore, and importing cement and steel. Among other things India will export 100,000 tons of iron ore to Poland and 4,100 lbs. of coffee to Communist countries.

The shipping agreement concluded recently between India and Soviet Russia, providing for the operation of six Indian ships and six Soviet ships between the Indian and Black Sea ports carrying the cargoes covered by the Trade Agreement of December last, should prove helpful in the furtherance of trade relations between India and the Eastern European Countries. The average volume of trade between the two countries under the Agreement during the first two years is expected to be of the order of 400,000 tons annually.

During 1954—55 India's exports to the USSR aggregated Rs. 2.12 crores and imports from that country Rs. 1.61 crores. India will import from Russia a million tons of steel worth Rs. 60 to Rs. 70 crores. Besides that Russia will supply machinery needed for the Bhilai Steel Plant which will cost many more crores, (Rs. 55 crores).

Rinderpest

One of the most dangerous enemies of cattle in India is rinderpest which every year takes a very heavy toll. A large scale programme for its eradication has been worked out for the second Five Year Plan. During the first plan period Government had allocated Rs. 15.7 lakhs for the purpose. During the second plan Rs. 2.82 crores will be spent. Rinderpest Control centres will be set up in the various States and

these will be under the general control of the Central Rinderpest Control Committee set up by the Government in 1954.

Scheduled Castes and Tribes

A Bill has been introduced in Parliament which seeks to define who are to be considered as belonging to Scheduled Tribes and Castes. An Ordinance had been promulgated by the Union President in 1950 about this matter. The present Bill, when passed, will supersede the Presidential Order.

The Bill gives lists of Scheduled Castes and Tribes in various States. The lists given in the Orders have been amended by adding certain new Castes and Tribes and excluding certain others.

Section 3 of this new Bill reads:

"3. Notwithstanding anything contained in paragraph 2, no person who professes a religion different from the Hindu or the Sikh religion shall be deemed to be a member of Scheduled Caste."

This new paragraph is the amended version of s.3 of the Presidential Order of 1950. The Presidential Order of 1951 has also been similarly amended.

It is said that the present Bill has been introduced to ascertain who come under the Scheduled Tribes and Castes for the purpose of elections only. Scheduled class people have reserved seats in legislatures, not others. But why are only those who belong to the Hindu and Sikh religion counted as Scheduled class people? What about the Scheduled class people who belong to the Christian, Muslim and Buddhist faiths? These have no reserved seats.

We hope this new law will not be misinterpreted to exclude scheduled class people who have embraced Christianity

or Mohammedanism or Buddhism from all the benefits that the Constitution has provided for the uplift of the backward people.

The Andhra Government has recently announced that converts from Scheduled Castes and Tribes to Christianity will be granted exactly the same educational concessions as their Hindu brethren. Hitherto Christians were granted only half fee concession. May certain other State Governments follow suit and remove a flagrant injustice done to people on the ground of religion alone in spite of the clear directive of the Constitution.

Religious Profession

A very interesting Bill for Social Reform, introduced in the Lokh Sabha by a private member, seeks to restrain religious profession of children. The statement of objects and Reasons has this much to say about the Bill :

"Some over-zealous persons have been indulging in activities of initiating young boys and girls in order of monks and nuns though the children are not capable to understand and realise the implications and consequences of such initiation. In some cases such initiation leads to many undesirable results to individuals with serious repercussions to the society.

In order to secure that tender age of children is not abused and that childhood and youth are protected against exploitation and against moral and material abandonment an immediate remedy for checking such practices is desirable." Hence the present Bill.

It is not stated in the Bill whether the provisions of the Bill are to apply to any particular community or all in general. Apparently it is meant to be a general law binding on all citizens whatever be their creed.

A child is defined in the Bill as "a person of either sex who is under eighteen years of age".

The main provision of the Bill is found in section 3 which reads :

"Whoever initiates any child into *sanyas diksha* or performs, conducts, directs, promotes or permits *sanyas diksha* of any child shall be punishable with simple imprisonment which may extend to three months and with fine."

Persons in charge of a child who promote or fail to prevent or permit the performance of *sanyas diksha* are also liable to punishment. When an initiation ceremony has been performed on a child persons in charge of a child are presumed to have failed in their duty and therefore will be punished.

All the offences shall be cognizable.

The Bill defines *sanyas diksha* as :

"renouncing worldly affairs and serving connections with the members of one's natural family by, and initiation of, any child, by any person into any religious order under the name of *sanyasi, yati, muni, suri, yogi, bairagi, mahant, chela, brahmachari, sadhu, fakir, ascetic, saint* or any other name.

According to section 7, "every *sanyas diksha* of a child, whether performed before the commencement of the Act or afterwards, shall be null and void."

Elections

It is stated that the reorganisation of States will take place on or about 1st October of this year and elections for the State legislatures, except for Andhra, and Parliament will take place during the first quarter of 1957. The law governing elections has been amended. It is expected that there will be about 180 million voters in all.

Sugar Production in India

During the first five months of 1956 the Indian sugar factories produced 1,405,275 tons of sugar as against 1,290,000 tons during the corresponding period of last year. During the current season 142 factories are working as against 132 factories which worked last season.

The closing stock of indigenous sugar with the factories on 31st March was about 1,127,000 tons against 984,000 tons during the corresponding period of last season.

The Bhilai Steel Plant

Government of India has accepted the detailed Project Report for the Bhilai Steel Plant furnished by the Soviet authorities. The Plant proposed in the detailed Project Report will consist of three blast furnaces for production of iron. Steel will be produced by the straight basic open hearth process in the six open hearth furnaces. Ingots produced are to be of six to seven tons in weight. Provision has been made to produce ingots of ten ton weight. The capacity of the plant will be besides 300,000 tons of saleable pig iron, one million tons of ingots yielding about 770,000 tons of rails, heavy and medium structurals, light structurals, sleeper bars and billets. The capacity can be raised to 1.3 million tons with slight addition and to 2.5 million tons with some expansion. Iron ore will be supplied from the Dalli-Rajhara area, about 60 miles to the south of Bhilai, and coal from Jharia, Bokaro and Korba fields. The equipment for the Plant will cost Rs. 110 crores and the cost of the equipment to be supplied by the Soviet Government will cost half this amount. (Economic Review)

Footwear Production

India produced during 1955 about 95 million pairs of footwear. Of these about 55 million were produced by big scale industry and the rest by small scale and village industry.

Funds for Churches

The Union Finance Minister stated in the Lokh Sabha that a sum of Rs. 91,276,000 was received during 1955 from various foreign countries for helping churches in India. Of this sum Rs. 69,000,000 came from the United States of America.

Ceilings on Income

There has been a lot of talk recently, inside and outside Parliament, about fixing ceilings on incomes from various sources.

Mr. K. Hanumanthaiya, the Chief Minister of Mysore, made some pertinent observations on fixing ceilings on land holdings. To fix ceilings only on land holdings, he thinks, is not quite just. Justice must be done, he says, between class and class, avocation and avocation. "We are paying more respect to Karl Marx than to Gandhiji", he said.

In India 80 per cent of the people live in villages and 70 per cent of these are agriculturalists. Gandhiji wanted Governments to pay more heed to the needs of the villagers and do everything in their power to improve their lot. But today all eyes are turned on factory workers because they are vociferous in their demands. All sorts of amenities are granted them. The poor agriculturalists are not only neglected but it is how sought to fix ceilings on their holdings.

The Chief Minister said that a family holding of 30 or 40 acres is insufficient to meet the needs of a modern family. The fixing of ceilings on land holdings, he thinks, 'will impoverish the agriculturalists.

Mr. Nehru, on the other hand has come out strongly against fixing ceilings on incomes derived from professions. Speaking on a resolution urging the fixing of ceiling on individual incomes Mr. Nehru said: "In regard to the Services, I do think it is an extraordinary proposition to ask to begin a lopping

off of the heads and cutting of salaries of the Services. I know some services are highly paid. But by far the majority are not paid heavily at all."

Mr. Nehru further said that there could be two approaches to the subject raised in the resolution. In the first place the word socialism was used repeatedly to justify all kinds of suggestions "as if socialism means the cutting off the head of everybody who is above a certain height." Secondly, the subject raised the aspect of those "who really lead simple lives and who do not approve standards of luxury."

Nobody, said the Prime Minister, liked people to be anti-social in their manner of living. Disparities there are but fixing of ceilings through legislation is not the solution. Socialism he added, was not "something which can be defined as a dead level of poverty. Socialism cannot be equated with poverty. You may call it a dead level of poor people in the country. That is not an ideal to be aimed at. Socialism only becomes socialism when there is something worthwhile to socialise, where there is wealth to socialise, when the productive apparatus is functioning so that it produces wealth which does not concentrate in the hands of the few. Therefore, it becomes quite essential for a country like ours where the level of living is low to produce more wealth and to see that wealth is properly distributed. The most important thing is the production of wealth. Everything else is secondary."

If some people have much wealth, the Premier thinks that the way to get it out of them is through taxation and not by fixing ceilings. He is all for paying high salaries when it is necessary to procure able men to do a job for the betterment of the country.

The Planning Commission has suggested to the States the need for fixing ceilings on land holdings. The matter is under the active consideration of all State Governments.

Incomes

Mr. C. D. Deshmukh, the Union Finance Minister, speaking in the Lokh Sabha stated that people who had an income of over Rs. 4500 p.m. were less than 1 per cent. Persons who had a net income, after payment of taxes, of more than Rs. 60,000 would hardly exceed 450.

Government will have to raise large sums of money to finance the second Five Year Plan. Where will it come from? The poor man will have to make greater sacrifices. It is announced that Government is already studying the question of raising railway fares.

Life Sentence

According to newspaper reports the Government of India has decided that hereafter "life sentence" and "transportation for life" is to mean twenty years of hard labour. With remission for good conduct, etc., the period of imprisonment will actually be less.

Efforts to abolish the death penalty have not been successful so far. But as conservative Britain and our neighbour Ceylon are abolishing the death penalty, at least on an experimental basis, India will follow suit sooner or later.

Heavy Machinery

Another expert Russian team will soon visit India to advise the Government on the setting up of a factory for the manufacture of heavy machinery and equipment.

A British team too is expected for the same purpose. The National Industrial Development Corporation has already gone ahead with its project for setting up foundries and forgeshops which will provide the basis for the manufacture of heavy machinery. The capacity of the forgeshops will be 7,000 tons a year in the initial stage, rising subsequently to 12,000 tons a year. The capacity of the steel foundry will be 15,000 tons

in the initial stage to be raised finally to 30,000 tons per annum.

Among the other important heavy industry projects being processed by the N.I.D.C., is one for the production of aluminium. A team of American experts is now in the country to survey possible site for a plant or plants to produce 10,000 tons of aluminium per year.

The Government is making every effort to locate, as far as feasible, the factories in every part of the country both with a view to develop the various States and also to solve the unemployment problem which is acute everywhere.

Tobacco

The Planning Commission has allotted Rs. 22 lakhs for the development of tobacco during the second Five Year Plan. The Central Tobacco Research Institute at Rajamundry will be further equipped for research work at a cost of Rs. 5,35,000.

The total area under tobacco cultivation in India is estimated at 840,000 acres producing about 530 million lbs. annually out of which about 100 million are exported. Tobacco is the eighth important item of India's export trade. Tobacco yielded about Rs. 110 million in foreign exchange and Rs. 327 million to the national exchequer in 1955.

Over half the acreage will be shown with approved and improved varieties of seeds during the Plan period.

F. C. R.

1956

per

being
alu-
untry
0,000

s far
both
solve

for
Plan.
will
,000.

esti-
nnu-
acco
acco
327

and